examine our own consciousness, we shall see that this power of its energy applying itself to its object is really the most positive dynamic force it has; by that it arrives at all its knowledge and its action and its creation. But for us there are two objects on which the dynamism within can act, ourselves, the internal world, and others, whether creatures or things, the external world around us. To Sachchidananda this distinction with its effective and operative consequences does not apply in the same way as for us, because all is himself and within himself and there is no such division as we make by the limitations of our mind. Secondly, in us only a part of the force of our being is identified with our voluntary action, with our will engaged in mental or other activity, the rest is to our surface mental awareness involuntary in its action or subconscient or superconscient, and from this division also a great number of important practical consequences emerge: but in Sachchidananda this division too and its consequences do not apply, since all is his one indivisible self and all action and result are movements of his one indivisible will, his consciousness-force in dynamic operation. Tapas

is the nature of action of his consciousness as of
ours, but it is the integral Tapas of an integral
consciousness in an indivisible Existence.

But here a question may arise, since there is a
passivity in Existence and in Nature as well as an
activity, immobile status as well as kinesis, what is
the place and role of this Force, this power and its